



E. 12. 9

A S E R M O N

P R E A C H E D B E.

fore His Maiestie at

White-Hall,

On the 24. of March last, being

Easter day, and being also the day of
the Beginning of His Maiesties
most Gracious Reigne.



By the Bishop of Elie His
Maiesties Almoner.



Imprinted at London by Ro-
bert Barker, Printer to the Kings
most Excellent Maiestie.

ANNO 1611.

E. 12.

ASSERMON

PREACHED

for His Majesty at

White-Hall,



On the 24th of March last, being

the 1st day of the year, and being also the day of

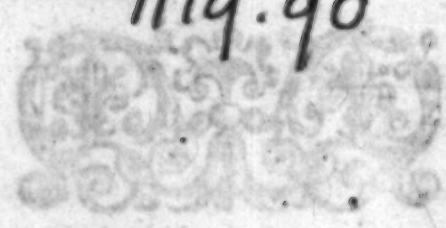
the beginning of His Majesty's

most Excellent reign.

By the Bishop of Ely, His

Majesty's Almoner.

1119:90



Printed at London by R.

Bartholomew, Printer to the Kings

most Excellent Majesty.

Anno 1619.

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A S E R M O N
PREACHED BEFORE
His Maiestie at *White-Hall*,
on Easter day last.

P S A L. 118. verse 22.

The Stone, which the Builders refused, the same Stone, is become, (or made) the Head of the Corner.

THE Stone, which the Builders refused: saith the Prophet *Dauid*. This is the Stone, which yee Builders refused: saith the Apostle *Pe- A&.4.11.* ter. And saith it; of CHRIST our Sauour, *Hic est lapis, He is the Stone.* And saith it; to *Caiaphas* and the rest, that went for Builders. We know then, who this Stone is, and who these Builders be, to begin with.

And in the very same place, the same Apo- A&.4.10.
le telleth vs further, what is meant by *Refused*, and what, by *made Head of the Corner.* *Quem vos*, whom ye denied and crucified: that was, *His refusing.* And then, *Quem Deus*, whom
A 2 God

Verse 24.

God hath raised againe from the dead; that was His making *Caput Anguli. Refused*, when? Three dayes agoe. *Made Head*, When? This very day: for, *Hic est dies*, followeth streight, within a verse, *This is the Day*. Which Day, there is not one of the Fathers, that I haue read, but interpret it of Easter Day.

And so we haue brought the Text, and the Time together. We know, who is the *Stone*. Christ. Who the *Builders*: *Caiphas* and those with him. When *refused*? In his Passion. When *made Head*? at his Resurrection: that is, this day, which day is therefore, (at the 27. verse) said to bee, *Constitutus dies sollemnis*: made a solemne Feast day: *in condensis*, on which the Church to stand thicke and full: *Usque ad cornua Altaris*, euen vp to the very Corners of the Altar.

This (I take it) is a good warrant, for our Church, to make this Psalme, a select choise Psalme, for this Day; as peculiar and pertinent to the Feast it selfe. And a good warrant, for vs, so to apply it. It is the Holy Ghosts owne application, by the mouth of *S. Peter*: we may boldly make it, ours.

But though this be the chiefe sense: yet, is it not, the onely. The chiefe it is: for the Spirit of

Pro

Propheſie, is in it, which *is the teſtimony of Ieſus*. Apoc 19."

Yet, not the onely: for according to the letter, wee cannot deny, but that originally, it was ment of *Dauid*. Hee was a *Stone* too, and in his time *refuſed*: yet after, raiſed by God to the higheſt place, euen to bee King of his people. The *Chaldey Paraphraſt*, (the oldeſt we haue) is enough for this; thus, hee turneth the verſe. *לְבָנִי עַל כֵּן*. *The Childe, whom the chiefeſt men oppugned, Hee of all the Sonnes of Iſbai, was made Ruler of Iſrael*. A ſecond ſenſe then it hath, of *Dauid*.

And, by analogie, it will beare a third; and will ſort with *Ours*, or with any Prince: in like manner banded againſt, and ſought to bee put by, as *Hee*: and yet, after brought by God, to the ſame place, that *Dauid* was. To any ſuch it will well agree, and bee truely verified of him, and rightly applied to him. And, I confeſſe, I choſe it the rather for this third. Becauſe, (as this yeere falleth out) vpon one day, (and *Hic eſt dies*, This is the day) Wee haue in one a memoriall of two benefits; of our Sauours exalting, by his Reſurrection: and of our Soueraignes exalting, and making Head of this Kingdome. Both, lighting ſo together,

we were (as mee thought) so to remember the one, that we left not the other out. And this text, will serue for both. Both, may in one be set before vs: and so wee reioyce and render thanks to God for both: For the *Lord Christ*, and for the *Lords Christ*, vnder one.

Three senses then, there are of the Text and (to do it right) we to touch them all three. 1. *Christ* in prophesie. 2. *Dauid* in History. 3. *Our owne* in analogie. But will giue *Christ* the præcedence. Both for his Person, He is *Dauids* Lord, and the head of all Head-stones. It is Col. 1. 18. meete, Hee haue *primatum in omnibus*, Hee in all things, haue the prebeminence: And, for that the trueth of the Text, neuer was so verified in any, as in *Him*. We may truely say, None euer, so low cast downe: None euer, so high lift vp againe as *Hee*. Others refused, but none like *Him*: and their heads exalted, but nothing in comparison of *His*. 1. First then of *Christs*, 2. after of *Dauids* briefly: 3. and last, of *Our owne*.

To apply it to *Christ*. *The Stone*, is the ground of all. Two things befall it: two things as contrary as may be. 1. *Refused*, cast away: 2. then, called for againe, and made *Head of the Building*. So, two parts there are, to the eye, 1. The

There refusing. 2. and the *raising*: which, are his two estates, His *humiliation*: and His *exaltation*.

In either of these, ye may obserue, two degrees. *A quibus*, and *Quousque*: *By whom*, and *How farre*: *By whom refused*? We weigh the word, *Aedificantes*: Not by men vnskilfull; but, by workmen, *Builders* professed: It is, so much the more.

How farre? We weigh the word, *Reprobauerunt*. *Usque ad reprobari*: euen to a reprobation. It is not *improbauerunt*, *disliked*, as not fit, for some eminent place: but *reprobauerunt*, *utterly reprobate*, for any place at all.

Againe, *exalted*, by whom? The next words are, *a Domino*, by God, as good a *Builder*, nay better, then the best of them; which makes amends for the former.

And, *how farre*? Placed by *Him*, not in any part of the *Building*: but, in the part most in the eye, (*the Corner*:) and, in the highest place of it, (*the very Head*.)

So, *Reiected*, and that by the *Builders*, and to the *lowest estate*: And from the *lowest estate*, *exalted in Caput Anguli*, to the chiefeest place of all; and that, by *God himselfe*. This for Christ.

And *Dauid* is a *Stone*, and so is *Ours*, and so is

Gen. 49. 24.
3

Pfal. 62. 4.

is euery good Prince, *Lapis Israel*, (as *Iacob* in his Testament calleth them.) And *Builders* there bee, such as by office should, but many times do not their office, no more then *Caiphas* heere. *Reprobauerunt* is, when they deuise to put Him by, whom God would exalt: And *Factus Caput*, when God, for all that, doth them right, & brings them to their place, the Throne Royall. As, This was the day, when God so brought *Dauid*, (as appeareth by the 24. verse:) And *Hic est dies*, This is the day, when hee brought His Maiestie to bee Head of this Kingdome. Of these in their order.

The Stone that the Builders refused, &c.

THE estate of mankinde, as they are in Societie, either of Church or Kingdome, is, in diuers termes set forth to vs in Scripture: Sometimes of a *Flocke*: sometimes of *Husbandry*: otherwhile, of a *Building*. *Yee are his flocke*, diuers times in the Psalmes. *You are Gods Husbandry*, *You are Gods building*, both in one verse. Now, the Style of this Text, runnes in termes of this last, of *Building*, or *Architecture*. For heere

heere are *Builders*, and heere is *Stone*, and a *Coinc* or *Corner*, and a *Top* or *Turret* ouer it.

Of this Spirituall *Building*, we all are *Stones* : and (which is strange) we all are *Builders* too : To be *built*, and to *build*, both *Stones* ; in regard of them whom God hath set ouer vs ; who are to frame vs, and we so to suffer them. *Builders*, in regard of our selues first : then , such as are committed to vs, by bond, either of duty, or charity ; Euery one, beeing (as St. *Chrysostome* saith well) *de subditâ sibi plebe, quasi domum Deo struere* ; of those vnder his charge, to make God an house. As *Stones* ; it is said to vs, by *S. Peter*, *Super edificamini, Bee yee built vp*, or framed. As *Builders* ; it is said to vs, first, by *St. Iude*, *Build your selues in your most Holy faith*. Then, by *St. Paul*, *Edifie yee, or build ye one an other. Be built* ; by obedience & conformity : *Build your selues*, by encrease in vertue and good workes : *Build one an other*, by good example, and wholesome exhortation. The short is. This is to bee our study, all : if wee be, but our selues, euery one in himselfe, and of himselfe, to *build* God an *Ora-tory* ; If we haue an Household, of them, to *build* him a *Chappell*. If a larger circuit, then a *Church*. If a Country or Kingdome, then a *Basilica*, or

2. Pet. 1. 5
Iud. 20
1. The. 5. 11

B *Metropo-*

Metropolitan Church : which is properly , the Princes Building.

This in the Text (the *builders* heere were in hand with) was a *Basilica* : for it was the frame of the *Jewes* Gouvernement: but, is applied, to all States in generall. For *Iury* was the Scene or Stage, whereon the errors or vertues of all Governments, were represented, to all posterity.

Four words there be in the Text. 1. *Ædificantes*, Builders. 2. *Lapis*, Stone. 3. *Angulus*, a Corner, and 4. *Caput*, the Head. From the first word *Ædificantes*; this wee haue : That States would not bee, as Tents : set vp, and taken downe, and remouable. They would bee *buildings* ; to stand steddie and fixed. Nothing so opposite vnto a State, as not to stand.

2. From the second, *Lapis*: That, this *building* would be, not of clay and wood, or (as wee call them) Paper walles : but, *Stone-worke*, as strong, as defensible, as little subiect to concussion, or cumbustion, as might be.

3. From the two parts specified ; first, *Anguli*: This *Stone-worke*, is not a wall, forthright, to part in sunder, or to keepe out: but, it consists of diuerse sides : those sides meete in one Angle: where if they meet, and knit well : all the better will the *building* be.

4. *Caput*.

4. *Caput.* And they will knit the better, if they haue a good *Head*. For, where they meet, no place so much in danger of weather going in, and making the sides flie off, if it want a Couering. A *head* it would haue, to couer it: It is a speciall defence, and besides, it is a Soueraine beauty, to the whole *building*.

And that *Head*, would not be of *plaster*, to crumble away: or of *wood*, to warp or rot, with the weather: or of *lead*, to bow or bend, and to cracke: but of *Stone*, and the principallest *Stone*, that could be. The chiefe part it is, the *head*: the chief care, & consultation would be, what *Stone* meet for that place: for indeed, it is all, in all.

That: is the consultation here. Here is *Christ*, *The first* what say you to him? He is a *Stone*. 2. a *build-^{sense, Christ,}* ing *Stone*. 3. a *Corner Stone*. 4. a *Head stone*. A *stone*. So the Prophets terme Him. *Dan. 2. 34. Zachar. 3. 9. Esay 28. 16.* And so the Apostles, *Peter, Acts. 4. 11. Paul, 1. Cor. 10. 4.* 1. In his birth: *Daniels stone, cut forth without hands.* 2. *Dan. 2. 34* In his passion: *Zacharies stone, grauen, and cut* *Zach. 3. 9* *full of eyes all ouer.* 3. In his Resurrection: *Esays stone, layde in Sion, Qui crediderit non confundetur,* *Esay 28. 16* *Hee that beleeueth in him then, shall not bee confounded,* saith Saint Peter, *1. Pet. 2. 6.*

Hic est lapis. He is the *Stone* of our faith, saith *St. Peter*, *Lapis erat Christus.* And *Petra erat Christus*, saith *St. Paul.* Hee is the *Stone* of our Sacraments, the water of our Baptisme and of our Spirituall drinke: both issue from him. A *Stone*: first, for his nature, of the earth as *Stones* are, out of *Abrahams Quarry* (saith *Esay*) to shew his Humanity. And, out of *the very lowest parts of the earth* (saith the Apostle;) to shew his Humility. Indeede nothing so subiect to contempt, to be troden on, to be spurned aside, as it. And such was his condition, *Vermis, non homo*, and, *Lapis, non homo.* A *Worme*, or a *stone*, and no man.

2 A *Stone* will endure much sorrow, nothing more. And, who did euer suffer like *Him*? or in his suffering, who more patient, or still, or stone-like, then *He*?

3 But the chiefe vertue of a *Stone* is: that it is firme and sure; And so is *He*. Ye may trust *Him*, yee may build on *Him*. *Hee* will not fayle you. What yee lay on *Him*, is sure. *Dauid* may haue sure footing, and rest his feet. *Moses*, his hands. *Isaac*, his head, on this *Stone*. This, is it hee hath his denomination from. Hee that trusts in him nothing, *not the gates of hell*, shall preuaile againe.

Acts 4.11

1. Cor. 10.4

Esay 51.1

Ephe. 4.9

Psal. 22.6

Psal. 40.3

Exo. 17.12

Gen. 28.11

Mat. 16.18

against him. Truſtines, with *non confundetur*, the chiefe vertue of a *Stone*: of *Chriſt*: and of thoſe, that are *Headſtones* by, and vnder him.

But, there are *Stones*, that lye ſcattered, that will neither *head well*, nor *bed well*, (as they ſay) not meet, to build withall: meet, for nothing but to hurle, and to doe hurt with. But *Chriſt* is a *Stone*, to doe good with, to build with, *Lapis ad edificationem*. And, He loueth not to ſcatter, or be by himſelfe, *His delight is, to be with the Sonnes of men*: and to grow with them, into one frame of building. Prou. 8. 31.

A *Corner ſtone*. Of al the places in the building, that one ſpeciall place, liketh Him: where the ſides meet, there He is. To ioyn together, to make two one, He loueth it aboue all, ſtretching Himſelfe, to both walles, that both may reſt on Him. Ephes. 2. 14.

And laſtly, *Lapis primarius*, a *Head ſtone*. For, there he ſhould be, there, is his right place, and it will neuer be well with the *Building*, till He be in that place; till Chriſt be *in excelsis*, *Caput, in omni procuratione*, The higheſt and chiefeſt end of all. This he is, and in the end, This he will be: if not by Men, yet by God.

But now, we haue to doe with Men: and we are to put it to voices, their voices, with whom

Luke 19.
14.

he liued, what they thinke of Christ, for *Caput Anguli*. It is returned, *Quem reprobauerunt*: He is refused. Will yee heare it, from themselues? *Nolumus hunc regnare*, Wee will not haue him King; not in that place; no *Head*, in any wise.

Iere. 5. 4.

But *à quibus*, Who were these? These were foolish people, that knew not the vertue or value of a *Stone*: no heed to be taken what they cry.

Iere. 5. 5.

We will get vs, with *Ieremie*, to men of skill; that know, what *Stone* is for euery place, protested builders, by their trade: But these also, were no better conceited of *Him*, then the other: for, doe any of the *Rulers* make any account of him? Ioh. 7. 48. As who say, None of them neither, The very *Builders* refuse him too.

Iohn 18.
40.

Wel, we wil make the best of it: It may be, not for the *Head*: But, there be more places then that: if not allow him there, yet hee may be in some else. *Improbauerunt*, it may be, but not *reprobauerunt*: disallowed, but not cast aside quite. We aske then, how farre? Will ye put him vp the second time, and (to see the *Quousque*, in kinde) will ye put vp *Barabbas* with him? *Non hunc sed Barabbam*. So it went: That was their verdict. Now, by this time it is *reprobauerunt*, (as flat as may be) a refuse indeed, and that with a foule indignitie. But

But these, were but the vulgar, againe. What say the *Builders* to this? He, of them, that tooke himselfe for a very *Vitruvius*, such a workman, as he said, all the rest vnderstood nothing at all, the Master-builder *Caiphas*, he was flat, *Expe-* Ioh. 11. 49.
dit, *It was expedient he should die*; be cast aside 50.
into the heap of rubbish, be put out of the building, cleane. That, is his doome.

Now, lay these two together. To be *refused*, is not so much; it may be, it is of such, as are ignorant. But, to be *refused* of *Builders*, and those the *chiefe*, is much; for, they are presumed to be skilfull. Againe, to be disliked for the *chiefe* place, not so much; if not for that, he may bee for another: But, to be vtterly *reprobate*, (that is,) not *refused*, for the *Head*, nor *refused* for the *Corner*, but *refused* simply for any roome at all: not in the *tappe*, nay not in the *bottom*; not in the *Corner*, nay not in any ranke of the *Building*: that, is as much as may be. And this, was Christs lot.

Yet this was all but in words, nothing was done to him; But there is, a *reprobation*, in deed, and that is yet far worse. And to that, they proceeded, even to actuall matters, to reall *reprobation*. Before they cast him aside, (this poore Stone,)

- Stone,) they hackt and they hewed it, and mangled it pitiously, they shewed their malice euen in that, too. *Celauerunt Sculpturam eius*, saith the Prophet, their tooles walked on him, they *graued him*, and cut him with a witnesse, and made him full of eyes, on euery side. What skilled that? What disgrace, or what sorrow is done, to a Stone, the Stone feeles it not. The cry of *Non hunc*, or the edge of the grauing tooles, affect it nothing. True: But he was *Lapis uiuus*, a *liuing Stone*, (as Peter calleth him, 1. Pet. 2. 5.) a Stone that had life; life and sense, and felt all: Felt his grauing, the edge and point both; felt his despising, the scorne, and malice both; (of the twaine; this the more,) but both he felt.
- Zach. 3. 9. When they made furrowes on his backe, with the scourges: when they platted the Crowne of Thornes, and made it fit close to his head; when they digged his hands, and feet, he felt all. He endured it patiently, *tanquam lapis*: but he felt it sensibly, *tanquam uiuus*. Had quicke sense, of his paine in grauing: had liuely apprehension of his contempt in refusing.
- Psal. 129. 3. Matth. 27. 29. Psal. 22. 16.

And these very two words, (in the Text *Lapidem*, and *Reprobauerunt*, set out vnto vs both parts of his Passion fully; As if, hee had bene

beene *Stone*, so layd they on him : As if hee had
 beene a *Reprobate*, so powred they all disgrace
 vpon him. And, euen as a *Stone* he was in his
 Palsion. For, as the *Stones* giue against the wea-
 ther : so, was there not to bee seene vpon him,
a bloody sweat? Did he not giue (as it were) of Luke 22.
 himselfe, against the tempest came? And when 44.
 it came, was it not so strange, (euen that, which
 this *liuing Stone* suffered;) as the dead *Stones*,
 that had no life, as if they had had life, and
 compassion of his case *rent in sunder* with it? Matth. 27.
Lapidem then, is true. 51.

And, for *reprobauerunt*, that is, as true. For
 how could they haue entreated a *reprobate*,
 worse then they entreated *Him*? In his thirst, Iohn 19.
 In his prayer, In the very pangs of death, what 29.
 words of scorne and spitefull opprobrie? what Matth. 27.
 deeds of malice and wretched indignitie? 47, 49.
 Of himselfe, it is said, (and by way of exaggerati-
 on,) Hee humbled himselfe to death, the death of Phil. 2.8.
 the *Crosse* : of them, it may be no lesse, *Repro-*
bauerunt ad mortem, mortem Crucis, they reiected
 Him to death, the death of *Reprobates*, the death,
 whereunto a *Curse* is annexed, the death of the
Crosse. And, neuer gaue Him ouer, till they
 brought him, *Lapis ad lapidem*, into a graue of Matth. 27.
 Stone, 60.

Stone, and rolled a *Stone* vpon him, and there left him. And thus much, for *Lapis quem reprobauerunt.*

It is the Feast of the *Passeouer*; We now, passe ouer, to His other estate; *His Exaltation*, ad *Caput Anguli*. Were it not strange, the stone should be rolled away, and this *Stone* should be digged vp againe, and set vp in the *Antes*, the place most conspicuous, (that is) made a *Corner stone*: and that, in the very top, the highest part of all, (that is) made a *head-stone*? Were not this, a strange *Passeouer*, from death, to life; from lowest *reprobation*, to highest *approbation*; from basest *reproach*, to greatest *glory*?

But, seeing *builders* (we see) may be deceived, and that *in Capite*, (as we finde here) and that, though *Caiphas* be one of them; and a *stone* may haue wrong; would it not be well, we called to scrutinie againe? Is there any *builder* yet left, before whom, we may bring the matter?

Hebr. 3. 4. Yes, there is. *Euery house is built of some man* (saith the Apostle) *but hee that is the Builder of all, is GOD.* Hee that set vp, this great vaulted worke, of Heauen ouer our heads: that layed the *Corner-stone* of the earth; *Hee is a builder.*

Iob 38. 6.

Psal. 104. 3. But *he* that layeth his Chamber-beames in the waters;

waters; *Et appendit terram super nihilum*, hangs Iob 26.7.
 this great Masse no man knowes vpon what:
 He that beginneth at the top, and builds down-
 wards, Heauen first, and then Earth: (as *hee*
 did) *hee* passeth all ours, *hee* is a skilfull builder
 indeed. Is *hee* of the same minde? Offer
 Christ to *His* probation. He will *reprobare re-*
probantes, cōdemne them, that so refused Him:
 And all wil turne, quite contrary: Saint Peter 1. Pet. 2.4.
 saith it. Hee was *κατάκριτος* *reprobate* with
 men, but *ἐκλεκτός* *chosen of God*: *τίμιος* *nothing*
worth, with them, but *τιμωτός* *pretious*, with him:
 Meete to be in the building; Nay no building,
 meet to be, without him. And in the building,
 if any part more obiect to the sight, then other:
there. And in that, if any place, higher then
 an other: *there*. *In edificio, Angulo edificij, Ca-*
pite Anguli. In the building, the Corner of the
 building, the head of the Corner: (that is) in the
 highest place, of the chiefeest part of all. This,
hee thought him, and as *hee* thought him, so he
 made him: and made him so this day, the day
 of His Resurrection. Whom they cast downe,
 God lift vp, from the graue: whom they vili-
 fied, he glorified, glorified and made him *Caput*
Anguli, The head of the Corner.

Anguli.

How of the *Corner*? The *Corner*, is the place, where two walles meet: and there bee many two's, in this *Building*. The two walles of Nations, *Iewes* and *Gentiles*: The two, of Conditions, *bond* and *Free*: The two, of Sexe, *Male* and *Female*: the great two (which this day we celebrate,) of the *Quicke* and the *Dead*: about all, the greatest two of all, *Heauen* and *Earth*.

Gal. 3. 28.

The two first meet in *Him*: There was a partition, but *Hee* downe with it: *Et fecit utraque unum*. Ephes. 2. 14. So that, *there is neither Iew nor Greeke, neither bond nor Free, neither Male nor Female, but all one in Christ Iesus*: Yea, the *Quicke* and the *Dead*, both liue to *Him*. And all these, so many Combinations, as in the Center, meet in *Him*: and *Hee* in the midst of all, drawes all, and knits all, in one holy Faith; one blessed hope of his Comming; one mutuall vnfaigned loue, towards each other. *Ex te Angulus*, well

Zach. 10. 4. said *Zacharie*.*Caput.*

And as Vnitie, is in the *Angle*; so Order, is vnder the *Head*, As al, one, in *Him*; so *He* is *Head* of all. *Head* of the *Iewes*, *Iesus*, in their tongue: *Head* of the *Gentiles*, *Christ* in their tongue:

^a Col. 1. 18. *Head of the Church*: ^a *Head of all Principality and*

^b Col. 2. 10. ^b *Power*. Therefore this day, *Christ that died,*

rose

rose againe, that He might be Lord, both of Quicke
and Dead, Rom. 14.9 And of the great Angle
of all, consisting of Heauen and Earth; for all Po-
wer was giuen him in heauen and earth, and Hee
made Head of both. Mat. 28.18

Now then : will ye lay these together? there
can come to a stone, no greater dignity, then,
there to bee (in the *Head*.) To any stone; but it
is much increased, by that Circumstance, that it
is not onely, *Lapis*, (barely:) but, *Lapis quem re-
probauerunt*, that now is there in the *Head*: Not
any stone, but a stone so refused (as we heard) for
such a stone, there to bee; from that *Terminus a
quo*, to come to this *Terminus ad quem*, from so
base an estate, there to bee; that is a great en-
crease to it. And thirdly, by such a person, a
Builder so matchlesse, there to bee: that is yet a
degree higher: and this triplicity exalteth much
his *Exaltation*. That by *God*, and not *Gods* suf-
fering, but his *doing*: and that, *factum mirabile*,
his wonderfull doing, it came to passe. As indeed,
wonderfull it is to see, that which all the world
now seeth: *Christ*, that for the present, was so
strangely deiected: since, to bee so exceedingly
glorified: So many knees to bow to Him, so many
tongues to confesse Him, His Name to be aboue all

Phil. 2.9.10
11.

Names, heauen and earth to bee full of the Maiesty of his glory.

Now, from these two words, *Caput, Anguli*: that which we learne morally, is: to make much of the two Vertues, commended to vs, in these two words: *Virtus Anguli*, and *Anguli sub Capite*.

First, the vertue of two walles vnited in one *Angle*, that is, *Vnity*. For *Christ* will not bee *Caput Macerie*, of a Partie wall, but of an *Angle* ioyned. Hee is not of their spirit, that so they may be *Head*, care not, though it be of neuer so broken a wall.

Secondly, not euery *Vnitie*, but *Vnitas ordinata*, that hath, or is vnder a *Head*. For it is not, *Cuiusuis Anguli*, but *Anguli cui Caput*: not of euery *Angle*, but of an *Angle*, the vnity whereof, is neither in the taylor, nor in the sides, but in the *head*: That is, commendeth to vs, as *Vnitie* against *Diuision*, so *Order* against *Confusion*. They that can bee content to corner well, but would bee *Acephali*, *Head-lesse*, haue no *head*, please him not: no more doe they, that would ioine, but would bee *Polycephali*, haue a *Confistory* of *heads*, many *heads*: as many as the *Beast of Babylon*. For sure it is, an *Angle* can haue

haue no more *heads* but one. To loue an *Angle* well, but an *Angle* that hath a *head*, and but one *head*. To loue a *head* well, but a *head*, not of a single wall, but of an *Angle*. Both these, & both to be regarded. They bee *Zacharies* two *staues*, *Zach. 11.7.* *bands, & beauty*, which vphold all gouernment; *10.14* breake one, and the other will not long be, vnbroken. The *head* without *Vnity*: *Vnity* without the *head*: either without other will not long hold.

Both then: but especially *vnitie*, for that commeth in heere, not necessarily, as doth the *head*: but extraordinarily. And therefore extraordinary regard, to be had of it. For I was thinking, why hee should heere in this second part, say that *Hee was made head of the Corner*: Why should it not suffice, to haue said, *factus est Caput*, and no more? Or if more, *factus est Caput Edificij*? to haue said, *Hee was made the head*: at least wise, made the *Head of the whole Building*. Why must *Anguli*, be added? What needed any mention of the *Corner*? no occasion was giuen, no mention was made of it, in his *Refusing*: The word *head*, would haue serued fully, to haue set His *Exaltation* foorth. Some matter then there was, that this word must come

come in. And sure, no other, but to shew, *Christi* speciall delight and loue of that place. At his rising, this day, *Stetit in medio*: and heere he is come to his place againe: for *Stetit in medio*, and *Caput Anguli*, come both to one. Therefore, that like loue, like speciall regard, bee had by vs, of that place, and of the vertue of that place, (*unitie*;) that it be sought and preserved carefully, that the *sides* flie not off, the well knitting whereof, is the very strength, of the whole *Building*.

By *Bede*, it is rendered, as a reason, why the *Jewish builders* refused our Sauour *Christ*, for the head place, *Quia in vno pariete stare amabant*. They could endure no *Corner*; they must stand alone, vpon their owne single wall; be of themselves, not ioyned with *Gentile*, or *Samaritane*. And *Christ* they endured not, because they thought, if hee had beene head, hee would haue inclined that way. *Alias oues oportet me adducere*. *Alias*, they could not abide. But sure, a purpose there must be *alias oues adducendi*, of bringing in others: of ioyning a corner, or else we doe not *facere secundum exemplar*, build not according to *Christi* patterne: our fashion of *Fabrique*, is not like *his*. They that thinke, to make

Ioh. 20. 19

Ioh. 11. 30. 15

42. 01

Ioh. 10. 16

Heb. 5. 8

make *Christ* head of a Single wall, are deceiued: it will not be: They that say, So the *head*, all is well, it skils not for the *Corner*, erre too. Hee is

a *Corner-Stone* first, and then a *headstone* after. And they that had rather, be a

Front in a wall, then in a meaner place *sub La-*

pide Angulari: And they, that stand vpon their

owne partition, and will not endure to heare of

any ioyning, care not what become of *Angu-*

lus, if it were stroken out: *the same minde, is not*

in them, in neither of them, which was in *Christ*

Iesus. *His minde* we see. *He* looks to the *Angle*,

as to the *head*; and to the *head*, as to the *Angle*.

And they *build* best, that *build* likest him, *Wise-*

dome is iustified of all her Children.

Phil. 2. 5.

Luc. 7. 35.

And last; the duecy of the whole *Second part*,

and so, *this dayes ducty*, is this. When the *head-*

stone is brought foorth, and reared, (as to day it

was,) we are to profecute it, with *Hosanna*, and

Benedictus qui venit, (as it straightway follow-

eth in the *Psalme*) with acclamation of, *Grace*,

Grace vnto it. For so, (saith the Prophet) *Lapis*

primarius, would be layd, with reioycing. Re-

ioycing: as in His regard, that hath obtained

his due: so, euen in the *buildings*, that hath got

such a *head*; such, and so gracious a *head*, as

D could

Verse 25.
26.

Zach. 4. 7.

could endure, thus to be *refused* by them : and yet, admit, yea euen those that so *refused* him, (if the fault be not in themselves) to be *Stones* in his *building*, for all that : and to be members of the Body, whereof He is the *head*.

2 Then secondly, as God, hath: so we to make him, *head*. Actually, wee cannot, *he* is made to our hands: but, in account wee may: Giuing him, the highest place in all our respects; *Magnifying his Name, and his Word, aboue all things: his Word*, making it our chiefe ground: *his Name*, and the Glory of it; making it, our chiefe end. That other considerations cary vs not away, as these *builders* here it did, of *Veni-*
 Ioh. 11. 48. *ent Romani*, or, I wot not what; but that euer, (as the Heathen Lawyer said) it be, *Potior ratio, que facit pro Religione*, the best reason, that maketh best for Religion, and for the good of the Body of this *head* (that is,) the peace of His Church. And this, for, *Lapis erat Christus*.

The second
 sense. Da-
 uid.

1 But, *Lapis erat Dauid*, is likewise true. Therefore, that we doe King *Dauid* no wrong, let vs shew, how it fits him too: but briefly, because, this, is not His day. *Dauid was a Stone*. The Iewes say, it was his nic-name, or name of disgrace; that, in scorne they called him so. For that,

that, all his credit (forsooth) came, by casting a *Stone*, and hitting *Goliath*, by chance, right in the forehead: and so, they thwited him with that name. They gaue it him, in scorne: but he bare it, in earnest. For sure, much sorrow he endured: had, that propertie of a *Stone*. And nothing could remoue him, or make him shrink, from his Trust in God, or from his Allegiance to *Saul* his liege lord: that qualitie also.

And, *refused* he was: not as *Christ*, we must not looke for that, neither in him, nor in any. God forbid, that any, euer should be so *refused*, as *hee*. As *Christ*: none, but *Christ*. No: but yet, in his degree *refused* he was, though. A hard time he had, and many hard termes, and hard vsages he endured, for many yeeres together; pursued, and followed, and should haue bene no *head*, nay, should haue had no *head*, if He had bene gotten.

Refused, and by whom? Euen by *Saul*, all his life time: and when *Saul* was dead, *Abner* refused him, and set vp another against him. And when he was out of his Country, in *Gath*, *refused* there too, by the Princes of *Achis*. And euen at home, by his own brethren, & fathers house. Yea *Samuel* himselfe, had giuen it away, (the

2.

3.

2. Sam. 2, 8.

1. Sam. 29.

4.

1. Sam. 17.

28.

1. Sam. 16.

6.

D 2

Head-

Head-place) from him, to *Eliab*, and so refused him; but, for God. And these, went then, for the chiefe *builders* in Israel, at that time. So, the *builders* refused him.

4. But, after all this, all this notwithstanding, this *Stone* became the *head*, (that is) *David* got the Crowne, and was King at last. For, (*head*) is the Kings Name. So doeth *Samuel* call the King. 1. Sam. 15. 17. So doeth *Esay* cap. 7. 4. So doeth *Hose.* 1. 11. But especially, so *Daniel*, in expresse termes, *Tu es Caput aureum*, speaking to the King, *Thou art the head of gold.*

Chap. 2.
38.

5. *Head*, and of the *Corner*: that is (as some interpret it) of *Juda*, and *Israel*; But that is thought somewhat hard. For those two, were not two Kingdomes, nor euer so reckoned, till *Roboams* time. And, what if *David*, had not happened to haue bene first King of one Tribe, and after, of all; should hee haue lost this name then? Should he not haue bene *anagionius*? Shal no King be *Caput Anguli*, if he haue but one entire kingdom? Shall not *Salomon* as well as *David*? No question but he shall.

The better part therefore thinke good, to giue it that sense, which neuer failes in any State: and which sundry times yee shall finde pointed

pointed at by *David* himselfe, as in the ^a 115. be- ^a Ver. 9. 10
 fore, and in the ^b 135. after. Yea euen heere in ^{12.}
 this Psalme at the beginning, *Domus Israel*, ^b Ver. 19
 and *Domus Aaron*, the house of *Israel*, and the ^c Ver. 2. 3
 house of *Aaron*; that is, the two estates, *Ciuill*
 and *Ecclesiasticall*, which make the maine *Angle*,
 in euery *Gouernment*. God himselfe hath seue-
 red them, and made these, two: but to meete in
 one; not one to maligne and consume the o-
 ther. And, the happie combining of these two,
 is the strength of the *Head*, and the strength of
 the whole *Building*. If it beare but vpon one of
 them, it will certainly decay. It did so in *Sauls*
 time: He little regarded the *Arke*, and lesse the
Priests. *David* saw *Sauls* error, and in his Psalme
 (where hee singeth. *Ne perdas*, to a Common-
 wealth) promiseth to haue equall care of *both* ^{Psaln. 75. 3.}
 pillars, and to vphold them both.

The first Booke of *Chronicles*, is sufficient to
 prooue, and perswade any, hee dealt in *both*, as
 chiefe ouer *both*. Not by right of *Priest-hood*, for
 none hee had. And that of his *Prophesie*, is as
 cold. Others also did the like, *Asa*, *Iosaphat*, *E-*
zekias, *Iosias*, that were no Prophets, nor euer so
 accounted.

In the Law, (it is *Philo's* note) both Tables

meete in the fifth Commandement, (which is the Crowne Commandement,) as it were in an *Angle*; which Commandement, is placed (saith he) *in the middle* as it were in the middle or confines of both tables, that of *Religion*; and this other of *Iustice Ciuill*: That, with the right arme, the Prince may support that, and with the left, this, **Mat. 21.43** and so vphold both; And in the Gospell, Christ applyeth this very verse, to himselfe, as *heire* of the *Vineyard*. *Heire* hee was not, but as *King*, not as *Priest*; Hee could not; for *of that Tribe*. **Heb. 7.13.** *hee was not borne but was called to it, as was Aaron.* **14.**

Since then, here we finde both, and that *Dauid* was both, it is no error (I trust) to call a King, *Caput Anguli*; no more is it, to call him *Lapidem primarium*, or *angularem*, choose yee whether. The *Persian* (by the light of nature) called the King *Ahasbuerosb* (that is) *Soueraigne head*. The *Græcian* (by the same light) called the King, *Davidia*, that is, *from the base* or *Corner-stone* of his People.

Shall I adde this? This word (*Stone*) which is heere affirmed, of *Dauid*, in this verse: is, in the new Testament five seuerall times, turned by the *Syrian* Translator, *Cepha*: thrice in the three *Gospels*:

Gospels: once in the ^b *Acts*: and once in ^c *Saint* ^a *Matt.* 21.
Peter. So that hee did not thinke it strange, to ⁴²
call King *Dauid*. *Cephas*. So *Cepha*, as wel said of ^{Mar.} 12. 10
Dauid, as of *Peter*. And ^d *Tu pasces*, as well said ^b *Acts* 4. 11
to *Dauid*, as *Pasce* to *Peter*. And *Zorobabel* hath ^c 1. *Pet.* 2. 7
in his hand, the *Line*, as well a *Iosua* the high ^d 2. *Sam.* 5. 2
Priest, towards the building of the *Temple*. The ^{1.} *Chro.* 11
thing, the duety it selfe, and the bounds of it, let vs ^{Zach.} 4. 10
lay toorth and agree of, as we can: but sure, the
Name, is not to bee stood on; it cannot bee de-
nied Him.

And now to our selues: to whom, as *This is* ³
the day which the Lord hath made, touching ^{The third}
Christ, and his *Resurrection*; so is it, likewise, ^{sense.} the
day, that he hath made the second time, by making ^{His Maiesty}
on it, his *Maiestie* head of this *Kingdome*, the ve-
ry Name whereof, hath affinitie, and carieth an
allusion to the terme, *Anguli*, in the sound of it.

And, neither were your *Maiestie*, without
your part of *refusing*, in a kinde: but did partici-
pate, somewhat of it, with *Dauid*, though in a
lesse degree. Good and firme and sure, though
your *Right* were as any *Stone*; yet allegations
were studied, to subiect it to question, yea, to *re-*
fusing. For, did no body euer see, a proiect
drawen, wherein some other *stone* was marked
out,

out, to haue beene *caput Anguli*? Yes, it is well known, *Tiles* were raised, and set on foot, and Bookes written, to that end.

And, they tooke them selues for no meaner workemen, that were the deuisers of them: that both at home and abroad, contriued it another way: and plotted, to haue put *You* by, and haue had some other *Head-stone*, of their owne hewing out, in your roome.

3 Yea, to make your case, yet more like *Christs* case: euen the High Priest, he that claimeth *Caiphas* place, He and his crew, had their hands in it. We may no lesse truly, say to them, then *St. Peter* did to *Caiphas*; *Quem vos, Vbi yee would haue cast aside*, if yee might haue had your willes. And to that end, had your first *Breues* ready drawen, and sent abroad; and others, in a readinesse, to second them.

4 Yet for all their *Breues*, and *Bulls*; this *Stone* is the *Head*, for all that. *Factus*, made he is, and made by *God*: For *à Domino*, *Gods* doing it was evidently, that after so much plotting, so many yeeres together; at the very time, *God* bowed the harts, of so many thousands, as it had bene the heart of one man, to agree in one: as that all that foresaw it, thought it had not bene possible;

possible; and all that saw it confessed it admirable; and all men said, *This hath God done*: for Psal. 64. 9. *they saw evidently, It was his worke.*

The head, *You* were then made: and head, not of One *Angle*, as *You* were before (for *Caput Anguli*, I hold a King to be, though he haue but one Kingdome) but *Caput Trianguli*, Head now of three, euen of a whole *Triangle*. So their titles were dashed, their plots disappointed, and all their deuises, as the Potters clay. *Yours* it was of right, and *God* hath brought *You* to it: So it is; and our eyes doe see it, and our hearts ioy in it, and our tongues blesse *God* for it; and here we are, this day, with all praise and thanks to acknowledge it, that so it is. It is a part of this *Dayes duetie*, that so we should acknowledge it, and giue *him* thanks for it, that brought it to passe.

Esa. 19. 16.

And, may I not further, put you in minde, of another *making* yet? And it is not impertinent neither: to this day, especially. For, after the first *making* or *placing*: looke, how many after attempts are made, to vnmake or displace the *Head-stone* againe; so many times, as it is heaued at, to that ende; and those attempts defeated: so many new *placings*, so ma-

a 2.Sam.
20.1.

b 15.31.
c 9.30.

ny new *makings*, are wee to reckon of *Dauid* was made *Head*, not onely when *Saul*, and *Abner* sought to put Him downe, and were put downe themselves; which was, before he came to the Crowne: but, euen after he had it, & had worne it long, when *Absalon* and *Sheba* refused Him (being their *head*,) & cried, ^a *No part in Dauid*, and so, sought to set him besids the Throne.

And *builders* there wanted not in that signe, *Absalon* had ^b *Achitophel*, and ^c *Amasa*, two as principall *Master-builders*, as then were any. When God brought *Dauid* backe to his Seat againe, and deliuered Him from them, that sought to remooue Him from it: He did as good, as place Him in it, anew. *Dauid* himselfe saith so, before (at the 13. Verse.) *Hee was shrewdly lifted at, and ready to turne ouer: but God stayed him, and set him right, in his Seate againe.* And in very deed, the Verse next before (the 21.) where he saith, *God had heard him, and was become his deliuerer*, make the writers to thinke, this *Psalme* was endited rather for this Second, then for His first placing.

Now, a like *Second making*, we may well remember: and we cannot doe it better, then vpon *this day*. *This day* (as we shall see) hath an interest

terest in it. That, since Your setting in the
Seat of this Kingdome, Some there were, *builders*
one would haue taken them to be, if hee
had seene them, with their tooles in their
hands, as if they had bene to haue layed some
foundation; where their meaning was, to vn-
dermine; and to cast downe foundations and
all: yea to haue made a right *Stone* of you, and
blowne you vp among the *Stones*, you, and yours,
without any more adoe.

And, *Master builders* they had amongst
them, (so they wil needs be accounted) that en-
couraged their hearts, and strengthened their
hands, to the worke. And that, they might do,
there was no *Seale* to hinder it: But disclose it,
that they might not, for feare of breaking a
Seale: there was a *Seale* for that. And thus did
they *edificare ad gehennam*: edifie their follow-
ers to Helward, to set them forward and ^a send ^a Acts, 1.
them to their owne place. That *Day*, which God ^{25.}
yndid that wretched designe, and brought
their mischiefe vpon their owne heads, *That*
Day, did God make you *Caput trianguli*, the se-
cond time. *That Day*, that *He* brought you backe
(if not from death it selfe, yet) frō deaths doore,
from the very gates of destruction, *That Day*,

Heb. 11.
19.

was a very *Easter day* to You, though it were in *November*. And ~~it is a day~~ after a sort, a very *Resurrection*: as very a *resurrection*, as *Isaiah* was, which the *Apostle* there speaketh of: *That Day*, the destroying *Angel*, (I am sure) pass over You, and so, it was truly the *Feast* of the *Passeouer*. Fit therefore to be remembred this day, *Hic est Dies*, *This is the day* of the *Passeouer*, *This is Easter day*, the day of the *Resurrection*.

But, to returne to the first making of all. By the true course of the yeere, this Moneth being the very Moneth, this day being the very day of that, of the first laying this *Head-stone*: We are (as before in *Christo Domino*, so againe here in *Christo Domini*, to prosecute it with *Dauid* cry of *Hosanna*, and *Benedictus*: and with *Zacharies* acclamation, of *Grace*, *Grace* vnto euen to this *Head-stone*. *Grace*, in His eyes that *so made you*: And againe, *Grace*, in their eyes and hearts to whom hee *so made you*: But aboue all, the *Grace* of all *Graces*, that you may make him euer your *anonymus*, your *stone* of a chief *trust*, and your *marke* of *bighest* regard in all your *Counsels* and *purposes*, that *so made you*. And, seeke to reduce the *disiecta latera*, the *sides* and *walles* flyen off, of this great *Building*.

a 1. Sam. 7.

12.

b 20. 19.

ding (for which the world it selfe was built)
His Church; and reduce them to one *Angle*:
 the greatest seruice, that can bee done him, on
 earth.

And so: *be* that, this day made *You the Head*:
 so make *You*, and so keepe *You* long, and many
 dayes. *Hee* that *refused*, them that *refused You*,
 (*refused* them, with *reprobation*,) still may he so
 doe, *toties quoties*, to their continual confusion;
 That, the *Head* ouer the *Triangle*; and the *Tri-*
angle vnder the *Head*, may many yeeres stand
 fast, and flourish; in all peace, plenty and prof-
 perity, health, honour, and happinesse. And, af-
 ter all: *Hee* that hath crowned *You* heere, with
 two Crownes, already; crowne *You* also with
 the third, of Glory, and Immortalitie, in his
 Heauenly Kingdome.

I haue now done. Onely I would moue one
 thing, and it shall agree well, with that hath
 bene said of the *Corner stone*: and it shall serue
 to further our duety of thankes, and be a good
 closing vp of the whole. Many waies, was *Christ*
 our blessed Sauour a *Corner-stone*: among o-
 thers, especially in this, saith St. *Hieron. Quando*
agnum, cum pane coniunxit, finiens vnum, incho-
ans alterum, vtrumque perficiens in semetipso.

One chiefe Corner point of his, was : when hee ioyned, the *Lambe* of the *Passouer*, and the *Bread* of the *Eucharist*: ending the one, and beginning the other, recapitulating both *Lambe* and *bread* into himself: making that Sacrament (by the very institution of it) to bee, as it were, the very *Corner-stone* of both the Testaments.

No act then, more fit for this *Feast*, (the *Feast* of the *Passouer*,) then, that act, which is it selfe the passage ouer, from the old Testament to the new. No way better, to expresse our thanks, for this *Corner-stone*, then by the holy *Eucharist*, which it selfe is, the *Cornerstone*, of the *Law*, and the *Gospell*.

1 And, there is in it a perfect representation of the substance, of *this Verse and Text*, set before our eies : wherein, two poore Elements of no great value in themselues, but, that they might well bee *refused* : are exalted by *God*, to the estate of a Diuine Mysterie, euen of the highest Mysterie in the Church of Christ.

2 And, a kinde of *resurrection* there is in them, and therefore fit for the day of the *Resurrection*, (as euer in Christs Church, Easter day, hath pleaded a speciall propertie in them) *Sown*, as it were, in *weakenes and dishonor*: and (after they bee

be consecrated, *rising againe, in honor & power.*

And that, a great *honour* and *power*: not on-
ly to represent, but to exhibite that it repre-
senteth; nor to set before vs, or remember
vs of; but euen to serue vs for a *Corner-stone*:
first, vniting vs to *Christ the Head*, whereby wee
grow into one frame of Building, into one bo-
dy mysticall, with Him. And againe, vniting
vs also, as *living stones*, or liuely members, *omnes*
in idipsum, one to another, & altogether in one,
by mutuall loue and charitie. *Qui comedit de hoc* Ioh. 6. 56
Pane, & bibit de hoc Calice, manet in me, & ego in
illo. Hee that eateth of this Bread, and drinketh of
this Cup, abideth in me, and I in him. There is our
Corner with Him. And againe, *Vnum corpus om-* 1. Cor. 10.
nes sumus, qui de vno Pane participamus. All we, 17.
that partake one Bread, or Cup, growe all, into one
Body mysticall. There is our Corner, either with
other. By the same meanes, expressing our
thanks for it, and by the same, possessing our
selues of it; sealing vp both waies our duty to
GOD, for making CHRIST the LORD, our
greatest and chiefe: and for making his A-
nointed this day, vnder him, either in their seue-
rall degrees, our *inferiours* our chiefe, or head Cor-
ner-stone. For which, together with all other his
benefits,

benefits, but specially, as the time calleth to vs,
 for these two, [*Christs ryfing*] and [*Our Sove-
 raignes rayfing* to his Royall place,] render
 we, as we are bound, to G O D the
F A T H E R, &c.



S E R M O N

P R E A C H E D

E. 129

Before his Excellency,

on Sunday the 5th of August
last, at St. Michael's.

By the Bishop of Elm, &c.
Alfred. A. M.



Excellent Minister.

ANNO DOM. 1694.